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ogy, and hence not able to take the strongest positions or to wield the stoutest weapons. He is like one who defends a stranger rather than a member of his own family, thrusting and parrying skilfully, but not with the whole soul. But his reply is adroit and shrewd, though it does not give us very profound views or teach us anything new. —FRANKLIN JOHNSON.

The Hand of God in American History. A Study of National Politics. By Robert Ellis Thompson. (New York: Crowell & Co., 1902; pp. 235; \$1, *net.*) The reader who takes up this book expecting to see God's hand in a few momentous events on which the nation's destiny turned will lay it down in disappointment. Instead, he will be treated to a well-nigh endless enumeration of the changes through which the republic has passed in its political, religious, social, and industrial development. In this multiplicity of details he will find no recognition of relative values, and he will look in vain for a few master-strokes, yielding a bold outline and impressively revealing the divine presence and control. The author is a patriot and an optimist, and he takes a Christian view of the operation of secondary causes; but his argument would have been more convincing had he wisely chosen a few of the decisive issues in which the hand of God is most strikingly manifest, and then bent his energies to showing their providential significance.—*A Short History of Methodism.* By John W. Boswell. (Nashville, Tenn.: Publishing House of the M. E. Church South, 1901; pp. vii + 167; \$0.60.) This is a brief popular account of the origin, organization, creed, ministry, ecclesiastical machinery, missionary and educational work, and branches of Methodism in the United States. It will serve as a useful compendium.—*Breviarium Bothanum sive Portiforium secundum Usum Ecclesiae Cujusdem in Scotia.* Printed from a MS. of the fifteenth century in the possession of John, Marquess of Bute, K. T. (New York: Longmans, Green & Co., 1900; pp. viii + 722.) About the middle of the fifteenth century some scribe covered 347 vellum leaves with a writing "small, very close, and full of contractions." He wrote his text "consecutively, without any breaks or divisions, or marks of the commencement or conclusion of sentences." The hymns and poetry were written "in consecutive prose form." This old manuscript, in oaken boards, with leather thongs, gnawed by mice, is a surviving relic of one of the ancient Scottish service books. It doubtless belonged originally to some cathedral. Its text generally follows the Use of Sarum, but there are numerous variations. The

English Book of Common Prayer covers much the same ground. The reformed church in Scotland broke more radically with the past, and its Book of Common Order shows few traces of the earlier uses. The editor has reproduced, in printed form, covering 700 double-column pages, this old Latin manuscript. In the printed volume the typography follows the modern usage. Italics take the place of the manuscript's colored titles and directions, the matter is thrown into paragraphs, and the form in general is modernized, while otherwise adhering faithfully to the original copy.—ERI B. HULBERT.

Das Lutherische Einigungswerk. Beleuchtet von Alfred Resch Zweite Auflage. (Gotha: Schlossmann, 1902; pp. 30; M. 1.) Dr. Resch is known in this country chiefly by his *Agrapha: Aussercanonische Evangelienfragmente*. In this pamphlet he appears in the field of practical ecclesiastical affairs. He is an ardent advocate of the "General Lutheran Conference," and of its purpose to secure the organic union of all Lutheran bodies in one world-wide church. Much has been done already, it seems, to prepare the way. Dr. Resch writes with enthusiasm.—FRANKLIN JOHNSON.

Islam and Christianity: or, The Quran and the Bible. By a Missionary. (New York: American Tract Society, 1901; pp. 225; \$1.) This is a polemical treatise in the form of a letter written by the author to a Muslim friend who has been his teacher. In an earnest and charitable spirit it compares the doctrines and ethics of Islâm with those of Christianity, invariably reaching, as we should expect, a conclusion adverse to the Mohammedan system. Such a book serves a good purpose in furnishing missionaries with popular and easily available arguments when forced into controversy with Muslims. To neither scholarly Christians nor scholarly Mohammedans will it appear as the work of one qualified to undertake a scientific comparison of their respective religions. Its usefulness will be found in the practical emergencies of the mission field.—WALTER M. PATTON.

The Task of the Theologian of Today. By E. Y. Mullins. (Address delivered at the opening of the Southern Baptist Theological Seminary, October 1, 1901, Louisville, Ky. Second edition; pp. 24.) The theologian is not to tear down the historic structure to make way for a reconstruction, but, rather, to build further on the historic foundations. Imperfections in theology are to be corrected by a closer conformity